

# PALMETTO STANDARD.

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KIDD, THE PIRATE.

BY W. IRVING.

In old times, just after the territory of the New Netherlands had been wrested from the hands of their High Mightinesses the Lords States General of Holland, by Charles the Second, and while it was yet in an unquiet state, the province was a favorite resort of adventurers of all kinds, and particularly of buccanniers. These were piratical rovers of the deep, who made sad work in times of peace among the Spanish settlements and Spanish merchant ships. They took advantage of the easy access to their harbor of the Maritimes, and of the anxiety of the secretly organized government to make it a kind of rendezvous, where they might dispose of their ill-gotten spoil, and conceal new depredations. Crowds of these desperadoes of every country and clime, might be seen swaggering, in open day, about the streets of the town, elbowing their way through the throng, and showing their outlandish plunder, at half-price, to the weary merchant, and then squandering their gains in taverns, drinking, gambling, singing, swearing, shouting, and astounding the neighborhood with sudden brawl and riotous revelry.

At length the indignation of government was aroused, and it was determined to ferret out this vermin brood from the colonies. Great consternation took place among the pirates on finding justice in pursuit of them, and their habits turn to pieces of peril. They secreted their money and jewels in lonely, out of the way places of peril; buried them about the wild shores of the rivers and sea coasts, and dispersed themselves over the face of the country.

Among the agents employed to hunt them by sea was the renowned Capt. Kidd. He had long been a hardy adventurer, a kind of equivocal borderer, half trader, half smuggler, with a tolerable dash of the pickpocket. He had traded for some time among the pirates, lurking about the scene in a little rakish muskunto built vessel, prying into all kinds of odd places, as busy as a Mother Cary's chicken in a gale of wind.

This nondescript personage was pitched upon by government as the very man to command a vessel fitted out to cruise against the pirates, since he knew all their haunts and lurking places—acting upon the absurd old maxim of "setting a rogue to catch a rogue." Kidd accordingly sailed from New York in the Adventure galley, gallantly armed and duly commissioned, and steered his course to the Madagas, to Bonaville, to Madagascara, and cruised at the entrance of the Red Sea. Instead, however, of making war upon the pirates, he turned pirate himself—captured the spoils of the wealthy Indians; manned by Moors, though commanded by an Englishman; and having disposed of his prize, had the hardihood to return to Boston, and with his wealth, with a crew of his comrades at his heels.

His fame had preceded him; the alarm was given of the appearance of this cut-throat of the ocean. Measures were taken for his arrest; but he had time, it is said, to bury the greater part of his treasures. He even attempted to draw his sword and defend himself when arrested, but was secured and thrown into prison, with several of his followers. They were tried, condemned, and hanged at Execution Dock. Kidd died hard, for the rope with which he was first tied broke with his weight, and he tumbled to the ground; he was tied up a second time, and eventually, from whence came the story of his having been twice hanged.

Such is the main outline of Kidd's history; but it has given birth to an immense progeny of traditions. The circumstances of his having buried great treasures of gold and jewels after returning from his cruising, set the brains of all the good people along the coast in a ferment. There were rumors on rumors of great sums found here and there; sometimes in one part of the country, sometimes in another; of trees and rocks bearing mysterious marks, doubtless indicating the spots where the treasures lay hidden; of ovens found with Moorish characters, the plunder of Kidd's eastern prize, but which the common people took for a diabolical or magic inscription.

Some reported the spoils to have been buried in solitary, unsettled places about Plymouth and Cape Cod. Many other parts of the eastern coast, also, and various places on Long Island Sound, have been guided by these rumors, and have been ransacked by adventurous money-diggers.

Watch not so much what men say as what they prove—remembering that truth is simple and naked, and needs not investiture to apparel her comeliness.

The sight of a drunkard is a better lesson against sin than the best that ever preached upon that subject.

Pride destroys all symmetry and grace, and affluence is a more terrible enemy to true faces than the small-pox.

Now is he to be puffed; who has allowed himself to indulge in evil desires, until he finds himself no longer able to resist their advances; who has delighted in sensual indulgences, until his mind has become brutalized in a degree, painful to contemplate. Once, he possessed the power of controlling these evil affections, and suffered them but rarely to bring him into bondage. But, now, a passing thought will kindle up the slumbering fire within him. He is no longer a free man.

One of the most serious subjects of reflection for a young man, is this of self-control. Every thing depends upon it. Its regular exercise will soon create a habit of submission to the dictates of reason. Its neglect will soon bring him into bondage to evil affections. Without a degree of self-control, there is little chance of success in the world, and no hope of freedom from internal commotion and pain. It would be impossible to point out all the varied and evil inclinations of the mind that require controlling. But there is no one who has not an external consciousness of some tendencies within him that his judgment does not approve, and who is not, at some time or other, led into acts under their impulse that leave behind them a degree of self-condemnation. It is but a poor compliment to a young man's strength of character for him to say, 'I have no command over myself,' and yet we hear this uttered almost every day, as a good excuse for conduct that outrages the ordinary courtesies of social intercourse. A man in conversing with a friend, hears sentiments uttered in direct opposition to others which he entertains; he endeavors to controvert them, and his friend maintains his own opinions. Instantly he is warmed up, and allows himself to throw out some harsh remark or personal allusion. After cooler moments have induced reflection, he sees his error; and in atonement for it, says:

Indeed, you must look over my foolishness, I have no command over myself. But what security has his friend, that he will not, before the next ten minutes expire, again lose control of himself, and again utter his feelings? The true answer, in all such cases should be:

This admonition, if urged with the utmost mildness, will, in general, produce a salutary effect. But it is needless to pursue this subject farther. Enough has been said to bring serious reflection to the mind of every young man, and to make him resolve to begin now, if he have not already commenced the task, to bring his own mind under the control of right principles.

any evil feeling, cherished, must and will gain strength; and, that he cannot tell how soon, from entertaining those of envy, he may be led to attempt secret injury.

But, let us look at another case. A common fault of young men is an impatience of opposition. They cannot bear to have their own opinions called in question, nor to have their inclinations checked by the interposition of reasons offered by those who are older and more experienced. A young man of a certain temperament gets into an argument with one of his own age, or with one his senior by twenty years. They differ in their views, and he becomes at once excited. The opposition of even sounder reasons than any he can possibly offer, only excites an antagonistic principle, instead of convincing him. Too soon, his feelings become excited, and he allows himself to indulge in harsh and unbecoming language. If it so happens that he has the best of the arguments, and his opponent, in the controversy, disregards the weight of his reasoning, or cannot perceive it, the same result follows. He cannot govern himself.—He is impatient of opposition. In his moments of sober thought he regrets his weakness, and is ashamed of his conduct. But again and again he is overcome and falls into like mental condemnation.

For such a one, great watchfulness is necessary. He should never forget his weakness. And, as a primary means of self-control, he should explore his own mind, and endeavor to learn why it is that he cannot bear the slightest opposition. In all probability, he will find that he so highly esteems himself, as to be almost unconscious of acting wrong under any circumstances; and this self-esteem is roused whenever there is any opposition to what he does or says. He must endeavor, if he would correct this error, to remember, that others are as honest in their opinions as he is, and that he should have the same respect for their opinions that he desires them to have for his. This acknowledgment that others have the same consciousness of being right that he has; he will be led to see that he is actually trenching upon their rights when he becomes angry at opposition, instead of their trenching upon his. He demands, for himself, freedom of opinion; but virtually denies it to others, in becoming angry when they insist upon their own views of a contested question.

An all important object of control is inclination. It blinds the judgment, and too often guides our most important decisions, leading to actions that end in consequences highly injurious to ourselves, and frequently to others. This must be ruled, or it will rule us to our cost. When we consider, that our very natures are perverted from good to evil, how can we expect, inclinations can be other than evil? This fact should be brought right before the mind, and considered attentively. No false notions of dignity of character, no blind self-esteem should prevent our seeing distinctly that the natural tendencies of our mind are not towards good. Correcting thus our wrong ideas, formed from superficial thought, let us learn to question closely our inclinations, where any important matter is concerned, and seriously to distrust them. If, upon a rational view of all the grounds upon which an action is contemplated, judgment should oppose inclination, there is but one right course, and that is, to decide in favor of judgment. It will require a powerful effort with some, but important considerations demand that the effort should be made. Let every young man decide, in moments of calm reflection, that he will firmly oppose the promptings of an inclination, whenever a distinct perception, from reason, cannot be formed in his favor. Such a resolution, kept steadily in the mind, will soon become fixed as a principle, and be ever ready to act when aid is required.

It is hardly requisite to urge the necessity of keeping evil passions and desires, under the most rigid control.—They are the wild beasts of the mind, that, when roused, seek to debauch and destroy it. The more they are indulged, the more powerful do they become; and the longer they are indulged, the harder will it be to subdue them. Who is more to be commiserated, than a man who cannot resist his angry passions? And yet, there was a time when he was not their slave; when he could easily pass from under their brief dominion. But by a gradual accretion of power, from frequent indulgence these evil passions continued to gain strength until, at last, he was brought into a bondage from which it is almost impossible to escape. Right deeds only are required to raise a tempest, over the desolating influence of which he often mourns in vain. When they are roused into activity, the better principles of his mind seem to retire; as if conscious that opposition would be vain; or, as if fearful of extinguishment; and then, without pilot or helm, the victim of evil passions is driven about until the storm, from having exhausted itself, subsides. In the calm that ensues, how painful must it be to note the marks of tempest!

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How to show love for a wife. Show love for and your admiration of her, not in unseasonable complaints; not in picking up her handkerchief or her glove, or in carrying her fan; not, though you have the means, in hanging trinkets and baubles upon her; not in making yourself a fool by winking at, and seeming pleased with her follies, or follies, or faults; but show them by acts of real goodness towards her, prove, by unequivocal deeds, the high value you set on her health and life and peace of mind. Let your praise of her go to the full extent of her deserts, but let it be consistent with truth and with sense; and such as to convince her of your sincerity. He who is the flatterer of his wife, only prepares her ears for the hyperbolic stuff of others. The kindest appellation that her christain name affords, is the best you can use; especially before faces. An everlasting "my dear" but a sorry compensation for want of that sort of love that makes the husband cheerful, full of life, and breaks his rest by night, endures all sort of hardship, if the life or health of his wife demands it. Let your deeds, and not your words, carry to her heart a daily and hourly confirmation of the fact, that you value her health, and life and happiness, beyond all other things in the world; and let this be manifest to her, particularly at those times when life is always more or less in danger.

"Jenny, come up here: I want you. Well, sir, what is it?" "Do you know your lesson?" "I don't know anything else, sir." "Good! Where is Kamka chita?" "It's situated somewhere, sir, in one of the continents—ain't certain which. It's a blessed cold country, wherever it is." "How does its inhabitants live?" "Wery seedy."

"I don't mean their clothes, I mean their ways, their customs." "They hain't got many ways, 'cos the snow blocks 'em up, and their customs is awful—they swallow annerkondas whole, and sometimes digest 'em by eatin' a horse's head, and horns and all." "That'll do, you can go to your rest!" "Thank'ee! Why is that 'ere coughin' you're settin' on like your head? Give it up!" "Yes."

"Cos they're both blamed sof."

Drinks.—In the matter of drink, whether you be man or woman, the more you approximate to uniformity of color the better.

God, as he will is revealed in the Bible?—Why state that this pledge is contained in his vow? When the christian publicly vows to be obedient to his Divine master, has he does anything more than he is commanded to do? Why make a public vow if the Bible does not impose it as an obligation?—There is also another principle recognized in this objection, and it is this: The christian by the solemn vow which he has taken upon himself acknowledges himself under obligation to avoid every action which may lead to intemperance, either in himself or in another man. We admit the soundness of this principle and glory in its defence, for it is most evidently a Bible principle. If the fountain be pure, the stream issuing from it must necessarily be pure also. As of men, so of principles, by their fruits we are to know them. Hence every principle of action which leads to pernicious consequences, must be wrong. Now let us take these principles and see how they will apply in the case before us.

The objector supposes that there can be no reason why a church-member should join any other temperance society, besides the one of which he is already a member. I answer with the principles of the objection in my hands, I conceive that there may be circumstances under which it will become an imperative duty for him to do so. If, for instance, this society, of which he is a member, becomes so corrupted that a member cannot any longer be recognized as a temperance man, on account of his connection with it, he will be under obligation to connect himself with an association which will bring him out prominently before the world in his true character; for, recollect, the objection itself imposes the duty of a public vow against the sin of intemperance. But let us look at the objection a little more closely. The objection states that a man in the act of joining the church, virtually becomes a temperance man. This assumption takes it for granted, that the church in the administration of gospel discipline, fully explains to all her members the solemn obligations implied in the vows which they have taken upon themselves, and enforces these obligations by those disciplinary acts which Christ has prescribed, in order to preserve the peace and purity of his church.

Now I am quite willing to grant, if all this were strictly true, that a church member would seldom if ever need to join a temperance society, in order to preserve himself from the fearful gulf of intemperance, for all necessary guards would be thrown around him sufficient to guard him from such a fearful disaster. I will grant even more, I will say that the church would become much more eminently prosperous both temporally and spiritually. But is it true that the church so instructs her members and so executes the discipline of the gospel, as effectually to save her membership from the seductions of this monster vice? I appeal to every candid and conscientious christian.

According to the spirit of the views which the christian, when he joins the church, takes upon himself, he is not only bound to remain duly sober himself, but to avoid every action which can possibly lead others into the sin of intemperance.

Now is it not a notorious fact that there are members of the different churches, who are pursuing the course which will be very likely to lead them into ruin, and which, so far as example can do it will lead others down to the drunkard's grave? And, is it not equally apparent that the church is apprized of these cases, and yet by her silence she seems to sanction the course which these men are pursuing? Indeed, such is the state of public opinion that no man dreams of considering a man as pledged to practice and defend the only true and consistent principles of temperance, merely because he is a church-member; neither do church-members themselves so require it. In proof of this position let us turn to facts, bear witness. There are church members, not a few, who seem to feel no compunction of conscience when they sign a petition for a license to be granted for the establishment of grogshops in their neighborhood; and yet, when a counter petition is gotten up by some of the most respectable men in the vicinity, in order to prevent the erection of such public pests to society, and if possible, to put a stop to the torrent of intemperance, which is usually brought in by them, the consciences of these men are so exceeding tender, and the fear, lest they should hurt feelings of those good servants of vice and immorality so great, that their signatures can by no means be obtained. I would like to know what these church-members have done with their vow so solemnly made in the house of God, when they are signing the petition for a license to sell liquor? But, the truth is, these men never dream that their vows in the church at all interfere with their liberty, either to sign a license paper or to drink whiskey.

Does the church ever deal with a member for signing a petition for a dramshop license? Would a conscientious christian, who felt that his vows as a church-member bound him to set his face against this monstrous vice, ever sign such an instrument? When temperance societies are established, do not

many professors of religion openly re-countenance the dramshop and dramdrinker by an open and undisguised hostility to all temperance organizations?

Now, in the face of all these facts, how can it be said that the church is a sufficient temperance society?

Indeed, the course pursued by the church has produced the impression upon the minds of the public, that dramdrinking is not at all inconsistent with a man's character as a christian, or his vow as a church-member.—Now, mark, I do not say that the church ought not to be a completely organized temperance society. I believe the church ought to take an open and decided stand against this monster evil which has been so disastrous to the interests of society, and so pernicious to the prosperity of the church. But the church has not done this, and considering the present state of the membership and I may say, the ministry too, it will be a long time before she can do it. What I mean is, there are so many members who are in the habit of using ardent spirits as a beverage, that it will require a long time to bring about that state of things, by which she will be able to convince the world that she is really in earnest in her opposition to this deadly vice. The church then is not, even to her own members, and for a long time yet to come, she cannot be to the world around her, a temperance society.

I will now lay down a proposition and let him dispute it who can. When a moral, religious, or benevolent society ceases to answer any of the purposes for which it was organized, if any other society comes into existence, having for its object the supplying of the deficiencies of the old one, it will become our duty to sustain the new one, until the old one returns to the full discharge of her duty. Taking this proposition for granted, the argument will run thus: As the church has ceased to answer the purposes of its original organization, so far as temperance is concerned, it now becomes our duty to sustain those societies, which have for their specific object the removal of that evil which the church cannot even hope for a long time to remove.

Having now removed the objection so often urged on the score of the church, we are now prepared to enter directly upon the consideration of the question, can a church member do any good by joining a temperance society? To be continued.

TOTAL ABSTINENCE.  
Leicester, Chester District.

[FOR THE PALMETTO STANDARD.]

Mr. Editor: By a careful review of the past deeds of our State, it will be found that Chester District has ever held a prominent station, as regards her political influence.—It has ever been her happy condition to be possessed of men who were able and willing to contend for and defend their rights, and likewise content to see others enjoying the same or similar privileges, not permitting themselves to cherish any animosity towards those who were co-heirs with them to the same political inheritance. As regards her moral standing, she is equalled by few and surpassed by none. As a proof of this assertion we refer the reader to the number of Churches and places of public worship, and also to the taste and regard that is displayed by all with respect to the places of Divine worship.

In literature she has been able to keep on a parallel with the adjacent Districts. Her citizens are, at the present time by no means folding their arms and permitting themselves to become corroded by sloth—the successful enemy of greatness. This will readily be admitted after reflecting for a moment on the number and excellency of the institutions of learning that are established and establishing throughout the entire length and breadth of her territory. These institutions are not designed exclusively for the instruction of the males alone, but a spirit of greatness has entered into the minds of the mass of the population, and they have thereby been enabled to spurn the capricious idea that "A woman has no need of an education." Consequently they are unanimously resolving to establish institutions for the mental culture of their female as well as their male offspring. Happily for the employers, happily for those to be taught, the guardians of these female institutions have generally been successful in procuring a well qualified Instructor; as a consequence of which, they are not long in operation before they make an indelible impression.

It has been our privilege to be present a number of times, on days of examination, reviews, &c., at several of these institutions, and have ever been pleased. Again, on Friday, the 27th September, it was our happy lot to be an attendant during the monthly Review of the Female Academy, under the supervision of Miss P. F. BARNES. This institution has not long been in operation, but it is the most reasonable to suppose from the acquisitions of knowledge developed on the above named occasion, by its pupils, that it has been operating to their individual advantage. The young ladies ex-

hibited indubitable evidence that they had studied their lessons well, and also that no obstacle was insuperable to their instruction, in making the rough path to fame smooth. The young ladies read or rather read and acted conjointly, (it not being memorized) a dialogue, titled "The Little Philosopher," in a manner that would have done honor to a class that had snuffed the midnight candle for nights previous, pondering over the colloquy of "Mr. Lenox and the Boy." Miss Barker exhibits an intelligent appearance, and is possessed of industrious habits; as a reward for which, the institution under her charge is receiving the most liberal patronage.

When taking everything into consideration, we are compelled to conclude, that Old Chester, as her citizens are wont to say, is making the most rapid strides toward future fame eminence and usefulness, rearing up citizens who, as it were, unanimously choose the motto, *Domus Spiro Spero*.

A FOREIGNER.  
Chester District, Sept. 25, 1852.

Select Miscellany.

From Arthur's Magazine.

SELF GOVERNMENT.

BY THE EDITOR.

Various are the considerations that claim the attention of young men, but the first and most important, is that of self-government. With what a peculiar emotion of pride and pleasure are the words uttered—"I am a man now!" But how few, if, indeed, any who thus exult, can control themselves. They feel a proud consciousness of suddenly acquired power and influence, but, more needed, over themselves, they have made no accession of strength. Too often, inclination influences every decision, and passion is allowed to blind the perceptions where correct action is most needed.

To acquire that self-control so much needed, and so much desired by every one, it is necessary, in the beginning, that the thoughts should be turned inwards, in calm, unbiased, earnest, searching exploration. For a man must know himself before he can govern himself; and only by a process of mental exploration can he possibly know himself. This process, at first, will not be found an easy one. But it will soon begin to exhibit fruits. One discovery of a hidden bias of character, will open the way for new discoveries, and the longer and more frequently the mind is turned inward upon itself, the more will its true element be perceived in their real forms, character, and relations. And it will also be perceived, how these elements rule the life, and control the external actions.

Such a system of self examination once entered upon, the next thing to be done, is of course to use the power thus acquired, in self-government.—It is always a great help to the right understanding of any proposition, to illustrate it in some way. It may, therefore, be useful, to detail, more practically, the process of self-exploration, and the manner of applying the knowledge thus gained to life.

We will suppose the case of a young man who is conscious, that, within his mind, there is a something, which, in spite of his judgment, causes him, while its influence predominates, to feel or act contrary to his sober sense of what is right. He may, for instance, have a feeling of envy at the prosperity of others, railing in his mind. He becomes aware of the activity of this feeling, from the uneasiness which it produces within him. Its pain makes it apparent, and indicates that it is wrong. Now, how shall he get free from the influence of such an evil emotion; or, in other words, how shall he be enabled to govern himself in such a way as to keep this envious spirit so much under control, as never to be influenced by it to injure one more prosperous, in word or action?

To subdue such a troublesome bias of the mind, it will be all-important for him to look it, if we may so speak, full in the face; to perceive, and acknowledge, that he could not feel uneasiness at his neighbor's greater success in business or the same feeling at his superior reputation for learning or talents, if he had not, in his mind an evil principle of envy. He must let go feeling of self-esteem blind him to the truth that he is really envious. Upon this struggle for an honest self-acknowledgment of the truth, no matter how painful it may be, hangs all important consequences. If the truth be acknowledged, as well as felt, then half the battle is gained. But, if, from a principle of false pride, he refuse to acknowledge the real existence of the evil, then he will pass under its more powerful dominion, and be strangely blinded to its existence. Having sought out, and brought out into the light of his own perceptions this moral perversion, and acknowledged that it is an evil, his plain duty, of course is, to struggle against the entertainment of envious feelings; knowing, that to foster such feelings, he must himself be injured. A consideration that would greatly assist him in this struggle, is the fact, that

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A FOREIGNER.  
Chester District, Sept. 25, 1852.

Select Miscellany.

From Arthur's Magazine.

SELF GOVERNMENT.

BY THE EDITOR.

Various are the considerations that claim the attention of young men, but the first and most important, is that of self-government. With what a peculiar emotion of pride and pleasure are the words uttered—"I am a man now!" But how few, if, indeed, any who thus exult, can control themselves. They feel a proud consciousness of suddenly acquired power and influence, but, more needed, over themselves, they have made no accession of strength. Too often, inclination influences every decision, and passion is allowed to blind the perceptions where correct action is most needed.

To acquire that self-control so much needed, and so much desired by every one, it is necessary, in the beginning, that the thoughts should be turned inwards, in calm, unbiased, earnest, searching exploration. For a man must know himself before he can govern himself; and only by a process of mental exploration can he possibly know himself. This process, at first, will not be found an easy one. But it will soon begin to exhibit fruits. One discovery of a hidden bias of character, will open the way for new discoveries, and the longer and more frequently the mind is turned inward upon itself, the more will its true element be perceived in their real forms, character, and relations. And it will also be perceived, how these elements rule the life, and control the external actions.

Such a system of self examination once entered upon, the next thing to be done, is of course to use the power thus acquired, in self-government.—It is always a great help to the right understanding of any proposition, to illustrate it in some way. It may, therefore, be useful, to detail, more practically, the process of self-exploration, and the manner of applying the knowledge thus gained to life.







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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

1